* 538 /91/ He who is in love, thinks that the others are blind.
An evil word is heard by everyone.
The hands of the mother are soft, but her tears heavy.
The living man is driven to the grave, but when he is dead, he is exalted to heaven.
One's own tears are bitter, other's only wet.
To a good person even the thief is a guest.
Even a small stump overthrows a large wagon.
One disaster--no disaster; two or three eat a man up.
In the winter the stove is a brother, in the summer--clay.
The autumn makes us all lords.

* 538 524 4. Folk Riddles

The Lithuanian riddles are on an equal plane with the proverbs and sayings in spiritual content. They, too, combine a sharp gift of observation with a great wealth of imagination, and in their brevity and conciseness belong to the /92/ most characteristic creations of a peasant culture. Like the fairy tale, the riddle leads us back into the childhood years of humanity; it contains the imprint of early thought. No less a person than Bielenstein drew from the unusual similarity of Lithuanian and Lettish riddles the conclusion "that both types of riddles originated in a period when Letts and Lithuanians still spoke one language and were one people," (58) and

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58. 1,000 lettische Rätsel, translated and explained by A. Bielenstein (Mitau, 1881), Introduction, p. 10.

gives us surprising enlightenment on the mythological content of a number of riddles. In this connection we may only mention that the riddles of both peoples are characteristic of a mental

538 attitude which--peculiar as it may strike the
524 modern city dweller--we still meet in such regions of Germany as lie away from the great highways; we may think for example of the popular riddles that are still alive today in the Bavarian woods and are there given by the mother of the bride to the instructor of the bride /Brautweiser/: two long parents and many short children (a ladder). Or: there are nine maids, they all lie in a single bed, all in the middle, none at the end (a spinning wheel with nine spokes). We have here before us a stage of culture at which the peasant creates something completely out of his own mind. Thus most of what was said concerning Lithuanian proverbs and sayings applies also to the riddles. All of nature lives in them; every thing, every object is taken up, elevated into a higher sphere, and made to participate in human life. Force and boldness of comparison are often
[533] surprising. Even in the dainos the pleasure of the Lithuanian in such riddles plays a part; we may think for example of the beautiful song known from Rhesa, in which the girl is sent out by her stepmother to get "winter green and summer snow." In other songs, which are composed in dialogue form, several riddles are connected with each other, whereby the question of the first strophe is followed by the solution in the second.

The following examples are taken from the collection of Krėvė-Mickevičius, who /93/ recorded them from the mouths of the people in the parishes of Alytus, Merkinė, and Kabeliai in the years 1909 to 1925. (59) [See page 105--Analysis]

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59. V. Krėvė-Mickevičius, "Tautosakos rinkiniu 1, Mislės," (Riddles), Tauta ir Zodis (Kaunas, 1928), Vol. V. The most important collection of Lithuanian popular riddles is that of K. Jurgelionis, Mislių knyga (Book of Riddles) (Chicago, 1913)(over 1,000

113 riddles). Cf. further the pertinent chapters in Schleicher and Bezzenberger, op. cit. Important for more detailed studies: R. Petsch, Das deutsche Volksrätsel (Strassburg, 1917).

538 It runs, it speaks, it does not stand still, and
524 nevertheless it lies. (A river.)
Born outdoors, grown up outdoors, it comes home to sleep.
(Grain.)
By day it carries bones, by night it gawks about.
(A pair of shoes.)
When it cries, everyone is happy and lifts his feet. (A violin.)
There came a bird flying without wings, it sat on a tree without branches. (The snow.)
A young woman in the room, her braids outside.
(A carrot.)
There stand two columns, on the columns a beehive, on the beehive an egg, on the egg a forest. (A man.)
It runs without feet, it cries without a throat.
(A wagon wheel.)
An iron mare, the tail of hemp. (A sewing needle.)
/94/ Ten men fill a sack. (Fingers and mouth.)
The family eats, the table complains. (A sow.)
It has legs but it does not walk, it has feathers but it does not fly, it has straw but it does not eat, it has a soul but not always. (A bed.)
What is harder than steel? (A snout.)
I sprouted and having sprouted I grew; grown I became a girl, and from a girl a young woman; from a young woman an old one. Become old, I received eyes, and from the eyes I crawled out myself. (A poppy.)
There comes a fine gentleman with a little red jacket: drive the hens away, I am not afraid of the dogs. (An earthworm.)
Who is not humble in church? (A fly.)

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Sometimes higher than the roof, sometimes smaller than a mouse, green as grass, sweet as honey. (A pear.)
When it sings I do not hear it, when it is silent, I cannot sleep. (Fortune.)
/95/ What is more dear than father and mother? (Sleep.)
Everyone buys it but no one wants it. (A coffin.)
In the middle of the field a black pot is boiling. (An ant hill.)
The feet of stone, the trunk of wood, the cap of straw, the eyes of glass, and on the cap sits an old man and smokes a pipe. (A house.)
The father is not yet born, the son already reaches to heaven. (Fire and smoke.)
Two little sisters do not meet over a hill. (The eyes.)
Not a bush, but with leaves; not a shirt, but sewed together; not a person, but it speaks. (A book.)
Without a pencil, without hands, he paints flowers on the window. (The frost.)
A black devil sits on a golden seat. (A kettle on the fire.)
If you break through ice you find silver, if you break through the silver you find gold. (An egg.)
/96/ Five stables, one door. (A glove.)
In summer in fur--in winter without fur. (A pea.)
Neither legs nor hands, but it climbs a tree. (Hops.)
It goes through fire--it does not burn; it goes through water--it does not drown; it goes over straw--it does not rustle. (A shadow.)
Red coat, green cap. (A carrot.)
A little mother clothes the whole world. (A needle.)
A fine barrel without hopps. (An egg.)
Born in the forest, grown up there, it came home and became sacred. (The cross.)
Without a soul, without breath, it tells the truth. (A clock.)

538 What is red after death? (A crab.)
524 A blind little dove flutters through the whole world. (A letter.)
A little woman with one foot has 1,000 dresses. (A head of cabbage.)
/Unnumbered page with illustration--Crosses in the Evening/
538 /97/ 5. On the Study of Lithuanian Folklore
814 We cannot close the present chapter without having cast a glance on the folklore research itself, whose results found here a brief presentation which proceeded essentially from an artistic standpoint. The beginning of this research goes about a hundred years back, when the recording of songs, fairy tales, proverbs, and other texts began. Today the printed collections alone comprise 12,000 folk songs with 3,000 melodies; in addition, close to 4,000 fairy tales and folk tales and thousands of smaller pieces. German scholarship was of special importance, above all for the beginning of the scientific investigation of Lithuanian folk poetry. At first it was philology that drew the Lithuanian songs, fairy tales, proverbs, etc. into its scope; later the investigation of Lithuanian folk literature became a special field of study, which, to be sure, until very recently has been to a certain degree dependent on philology. Men like Schleicher, Bezzenberger, Geitler, Brugmann, Leskien, Chr. Bartsch, passarge, Zweck, Sauerwein, Gisevius, Tetzner, Scheu, and many others were indispensable to the development of this science. The publications of the "Litauische Literarische Gesellschaft" which existed before the first World War contain in all areas of Lithuanian folklore the most valuable results and suggestions, especially since the society placed its organ at the disposal of non-German scholars, too. The contribution of other nations is weaker, although here, too, important names in the field of folklore study can be named,